

AMERICAN MILLENARIAN AND PROPHETIC REVIEW.

ISAAC P. LABAGH, EDITOR AND PROPRIETOR.

VOL. II....No. 8.]

NEW-YORK, JANUARY 1, 1844.

[\$1 PER ANN.

THE FIRST RESURRECTION.

AT the second coming of Christ, the righteous dead will be raised, in immortal and glorious bodies, like unto Christ's glorious body, to live and reign with him on the renewed earth, during the millenium; this is called the *first* resurrection, in contra-distinction to the last, or general resurrection of small and great, at the *end* of the same. See Rev. xx. 4, 5; in v. 6, it is said, "Blessed and holy is he that hath part in the *first* resurrection; on such the second death shall have no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." That *all* the righteous dead, as well as the martyrs, shall share in this privilege, see Rev. xi. 18, where we find this reward shall be given to his servants the *prophets*, and to *his saints*, and to those that fear his name, small as well as great; in ch. v. 10, the spirits of the just now in heaven are represented as concluding the new choral song with these words of joyful anticipation—"And thou hast made us unto God kings and priests, and we shall reign on the earth." To prove that they were spirits of the just, and not angels, who sang this song, see v. 9, where they sing, "Thou art worthy, for thou hast *redeemed us* to God by thy blood out of every kindred, and tongue, and people, and nation," added to which, in chap. ii. 26, 27, Christ gives this promise—"He that overcometh and keepeth my words unto the end, unto *him* will I *give power over the nations*; and he shall *rule* them with a rod of iron." Again, chap. iii. 21, "To him that overcometh will I grant to sit down with me on *my* throne, even as I also overcame and am set down with my Father on *his* throne." See also Dan. vii. 18, 22, 27; again, in Rev. vii. 15—17, we have it asserted, that "he that sitteth on the throne (which is Christ, v. 17) shall *dwell* among them," and grant to them those peculiar blessings promised in v. 16, 17, which are the felicities of the New Jerusalem that comes down from heaven to the earth, see xxi. 3, 4, 6, 23, xxii. 1, 2. We find, therefore, that this promise, of Christ *dwelling* or *tabernacling* among his saints, does not refer to the *present* heavenly state, but to New Jerusalem, which is to come down out of heaven from God; and when *on this* earth, the voice from heaven, v. 3, proclaims, "Behold, the tabernacle of God is *with men*, and he will *dwell among them*, and God *himself* shall be *with them*, and be *their* God." Compare, most attentively, the following conclusive texts, Ezek. xxxvii. 27, 28, "My *tabernacle* also shall be *with* them; yea, I will be their God, and they shall be my people;" and xliii. 7, xlv. 2, 3, xlviii. 35; Isai.

xxiv. 23; Mic. iv. 7; Isai. ix. 7; Zech. ii. 10, 5; see again Rev. iii. 12; where the same blessings are in like manner promised to the saints in the New Jerusalem, that holy city, which is to remain for ever on this renewed earth; see, moreover, ch. xxi. 24, where "the *nations* of them that are saved shall walk in the light of it, and the kings of *the earth* do bring their honour into it; and (v. 26) "they shall bring the glory and honour of *all nations* into it;" this, therefore, cannot be in the *present* heavenly state, but it must refer to a yet future state, to be instituted upon this *very earth*, after its transformation by fire into the *new heavens* and *new earth*, wherein dwelleth righteousness (2 Peter iii. 13), because here are nations, earthly kings, and earthly honours, spoken of; none of which can by any spiritualization be said to exist in the *present* heavenly state. That they belong to the new heavens and new earth, see further proof in Isai. lkv. 17—19, lxvi. 12, 22, 23, lx. 3—5, 11, 12, 16, and in Rev. vii. 17; in these passages it is promised to the *spirits* of the just *now in heaven* (made perfect as yet *only* as to their *spirits*), that they shall be led by Christ himself to those fountains of living waters which shall flow in the New Jerusalem, when established on this earth. See xxi. 6, xxii. 1, 2; Zech. xiv. 8; Psalm xxxvi. 8, 9; particularly Ezek. xlvii. 1—7—12, in this 7th verse, the trees (of life) growing on each side of the river are spoken of (as in Rev. xxii. 2); see also Joel iii. 18. And again, respecting this reign of the risen, and changed saints with Christ, see Rev. xxii. 5, where it is promised that *they shall reign for ever and ever* (the same as in Dan. vii. 18, 22, 27), and in Rev. xxi. 7, it is also promised "they shall inherit all things;" yet further, see Ephes. i. 9, 10, when God's good pleasure, which he hath purposed in himself, will be fully accomplished, viz., "that in the dispensation of the fulness of *the times* (so often referred to in Daniel and the Apocalypse) he might gather together, *in one*, *all things* in Christ, both which are in the heavens, and which are on the earth, even in him:" and v. 22, "and gave him (Christ) to be head over *all things* to (or for) the church;" and in Matt. xix. 28, 29, the same promise is made—"Ye which have followed me, in the regeneration (or renovation—the new heavens and new earth), when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging (that is dispensing justice to) the twelve tribes of Israel; and every one that hath forsaken houses, brethren, or lands, for my sake, shall receive an hundred fold, and inherit everlasting life, in the *world to come*" (Luke xviii. 30). Christ moreover, in Luke xxii. 29, 30, appoints to his apostles a kingdom, that they may eat and drink with him at *his table*, in *his kingdom*, and sit on thrones, &c. Hence the apostles are to be appointed to the high office of judges *over the twelve tribes*; and are, perhaps, the twelve angels spoken of in Rev. xxi. 12, represented as sitting at the twelve gates of the New Jerusalem, on which are written the *names of the twelve tribes of the children of Israel*; but the promise of sitting with Christ on *his throne*, even as he sat down on *his FATHER's throne*, appears to be made to *all* the saints; for it is "to him that *overcometh*;" see Rev. iii. 21, as in chap. ii. 26, "To him that *overcometh* will I give

power," &c. This throne, and this kingdom, Christ calls *his* throne and *his* kingdom, in contra-distinction to his FATHER'S. In Luke i. 32, it is expressly said, "The Lord God shall give him *the throne of his Father David, to reign over the house of Jacob for ever*: and of his kingdom *there shall be no end*," which undoubtedly is the *same* throne and kingdom (commencing at the millennium) as treated of fully by Isaiah ix. 7; Dan. ii. 35, 44; vii. 14; and of which, in v. 18, 22, 27, of this vii th chapter, it is said, that the saints shall, with Christ, *possess*, and *reign* in, this kingdom "*for ever, even for ever and ever*." If it be asked, Of whom does this kingdom consist? I answer, Of the saints who are alive at his second advent (who shall be changed to incorruption and immortality), and the righteous who rise in the first resurrection, with those Jews, and members of the gentile or heathen nations, that shall then be converted. That it is *only the righteous* who shall then arise, I have already proved in the beginning of this chapter, to which I beg leave to refer the reader. See Rev. xx. 6, where they are said to be *blessed* and *holy* that have part in the *first* resurrection; for in Luke xiv. 14, Christ expressly distinguishes it as the resurrection of the *just*; promising that then (and not *before*) they shall be *fully* recompensed, and not in the intermediate state, at death. See xx. 35; he says it is only they who are *accounted worthy* (or imputed righteous) shall obtain the resurrection of the dead, and the world (or age) to come; in v. 36, it is said of them that they are to be *equal unto the angels*, and are the children of God, "*being the children of the resurrection*." Now, as this language, and these privileges, cannot be applied to the wicked, though it is probable that some *few will* rise to *shame* and everlasting contempt, Dan. xii. 2, it follows of course that the wicked dead *generally* shall not rise in the first resurrection, but the righteous *only*. See also Matt. xxii. 30, Mark xii. 25, and in Rev. xx. 5, where we find the *rest* of the dead (that is the *wicked* dead) lived not again until the thousand years were finished. Psalm xlix. 14 declares, "*The upright* (or righteous) shall have dominion over them (the wicked) in the morning" (of the resurrection). In v. 15, David rejoices in the blessed anticipation, saying, "*But God will redeem my soul from the power of the grave, for he shall receive me*." And, v. 19, he says (of the wicked dead), "*they shall never see light*." By this phrase he cannot mean that the wicked shall *never* rise again; consequently he must assert, that they shall never see the light of the *morning* (of the first resurrection), which is the sole privilege of the upright (v. 14). Isai. xxvi. 14 speaks of the same wicked dead, as not to rise in the first resurrection—"They are dead, *they shall not live*, they are deceased, they shall not rise:" but the *righteous* dead mentioned in v. 19, were to arise, when the Lord cometh out of his place, v. 21. Again, Psalm xvii. 15, "As for me (says David), I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." (Compare Phil. iii. 21, and 1 John iii. 2); and again Psalm lxxi. 20, 21, "Thou shalt quicken me again, and shalt bring me up again from the depths of the earth: thou shalt increase my greatness, and comfort me on every side." Also, Psalm xxvii. 13, and Job xix. 25—27,

xiv. 12, 13—15. But in the xvth chapter of 1 Cor. St. Paul exclusively treats of the resurrection of the righteous, and by consequence, of the first resurrection; v. 23, we find, they *only* "that are CHRIST's" shall rise "at his coming." And in v. 20, he shows that those that are CHRIST's (those who have fallen asleep *in CHRIST*, v. 18) will arise to share his reign and his glory (the glorious harvest, of which Christ himself was the first fruits). So in v. 23, "every one in his own order (*or band*), Christ the first fruit, afterwards *they* that are CHRIST's, *at* his coming." There is not a word or an allusion to the wicked dead throughout this chapter, though written so expressly and fully upon the subject of the resurrection; but all the argument is respecting the *righteous*, and their high rewards of incorruption, immortality, and glory; both in body and soul, at the second advent, see verses 40—44, 48, 49, 52—54; v. 57, St. Paul saith, "Thanks be to God, who giveth *us* the victory through our Lord Jesus Christ." Here he speaks of the saints *exclusively*—the *brethren beloved*, v. 58, whom he exhorts unto steadfastness and patience, from the glorious hopes set before them. Again, in 1 Thess. iv. 13, 14, writing for the consolation of the saints, he says—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring *with him*." Hence only those who *sleep in Jesus* will God bring *with Jesus*; tantamount to the former phrases,— "they that are CHRIST's, *at* his coming;"—"the resurrection of the *just*," Luke xiv. 14; "the *worthy*" that are to be equal to the angels;—"the *children of God*—being the *children of the resurrection*," xx. 35, 36. But in v. 16 of this ivth chapter of 1 Thess., Paul says the *dead in CHRIST* shall rise *first* (that is before the living are changed), agreeing with Rev. xx. 6, where they are pronounced "*blessed and holy*," who have a part in the *first* resurrection. It is also clearly affirmed, in Rev. xx. 5, that "the *rest* of the dead lived not again until the thousand years were finished;" verses 11—13 describe this last resurrection, and general judgment of the wicked; and v. 15, their final and eternal punishment. Now, we affirm, that as all Christians admit this *last* resurrection to be a *literal* and *actual* one, they are bound equally to acknowledge, by the letter of Scripture, the *first* resurrection, in verses 4, 5, to be *literal* and *actual* also; and if it be affirmed that the *first* is only a figurative resurrection (as Hymenæus and Philetus falsely taught; for what is predicated of one, is not more explicit than of the other), then is the last also figurative; and so do they destroy the doctrine of the resurrection altogether: because the same liberty may be taken with the language of Paul, Peter, and even of Christ himself; seeing the same spirit dictated all which is written on this subject. Mr. Mede says, respecting this text, "After seriously considering and weighing all things, I found no ground or footing for any sense but the *literal*." And Bishop Newton observes on verses 4—6, "If the martyrs rise only in a *spiritual* sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs (v. 4) rise in the same manner. There is no difference between them; and we should be cautious

and tender of making the *first* resurrection an allegory, lest others should render the *second* into an allegory too," like those whom St. Paul mentions—(2 Tim. ii. 17, 18), "Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." They who say the *first* resurrection is only *figurative*, virtually destroy the doctrine of a *real* resurrection, because there is no *second* resurrection of the *righteous* mentioned in Scripture. Hymenæus and Philetus denied, or destroyed, the doctrine of the resurrection just in the very same manner that it is now generally denied in the church; namely, by saying that it only meant a *spiritual resurrection in the soul*, or regeneration and sanctification. And that only a *high* degree of sanctification, is meant, through the pouring out of the Spirit in the latter days, is Mr. Scott's manner of explaining this passage, in his comment on Rev. xx. 4—6, for he asserts that the first resurrection is all *allegorical*. But if there was no other passage in the Bible than this Rev. xx. 3—6, it is abundantly sufficient to prove this important point of doctrine, as an article of our faith; since it is as much a part of God's word, as any other portion of the Scriptures, and its meaning as plain and obvious as any passage of the inspired volume. We will therefore leave to the wise, the disputer, and scoffer of this world, to deny, deride, or reject, this blessed article of the Christian faith; but we ourselves will hold by that which was, as we have so often asserted, the *orthodox* doctrine,—the wisdom, and hope, of the church of Christ, in the three first centuries of primitive purity, and, therefore, no mere *new* light, but as *old* as the Fathers and Apostles.

The reader is requested particularly to study the following texts, pointing out the *personal reign of Christ, with his saints, over the earth*: Rev. xx. 2—6, v. 10, xxii. 3, 5; Ezek. xliii. 7, xxxvii. 24—28, compared with Rev. xxii. 3; Job xix. 24—26; John xiv. 1—5, 28, 29; Jerem. xxiii. 5, 6; Isai. ix. 6, 7, xxxii. 1; 1 Tim. vi. 14; Mich. iv. 1—8; Acts i. 9—11, compared with Zech. xiv. 1, 4, 9; Acts i. 3, compared with 6th verse; Acts ii. 22, &c., compared with Acts iii. 19—21; Luke xxii. 29, 30; Dan. ii. 44, vii. 9—14, 26, 27; Isai. xxiv. 23; Zech. ii. 10—13, vi. 12, 13, viii. 3—6, and ix. 9—16; Rev. xi. 18; Psal. xxxviii. compared with Matt. v. 7; Psal. lxxii., xciii., c., xxii. 26—31, xcvi. 10—13, xcvi. 1, 5.

THE CHANGING OF THE LIVING SAINTS AT THE FIRST RESURRECTION.

We shall find, by an examination of the following passages, how beautiful is that harmony which pervades the wonderful designs of God, who has here set forth, in what way the *whole* of his elect people will be gathered into the one perfect body of Christ, He being the head. This will be at his second coming, when the saints who are then alive on the earth will undergo such a change, in body and soul, as to place

them on an equality in every respect with the righteous that rise in the first resurrection, see 1 Cor. xv. 51—54. The Apostle calls this important point of doctrine a *mystery*, demanding *peculiar* attention, by the exclamation, "*Behold! I show you a mystery; we shall not all sleep (or die), but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are alive) shall be changed: for this corruptible (body of the living and the dead saints) shall put on incorruption; and this mortal (body, &c.) shall put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?*" This "saying" is a quotation from Isaï. xxv. 8, where he is speaking of the millennial felicity and glory. Compare Rev. xxi. 4, and we find the Apostle John uses these very words of Isaiah, when describing the New Jerusalem state, "There shall be *no more death*, and God shall wipe away all tears from their eyes." St. Paul takes the *latter* part of the above quotation from Hos. xiii. 14, where it is promised—"I will ransom them from the power of the grave, I will redeem them from death: *O death, I will be thy plague; O grave, I will be thy destruction.*" Compare Rom. viii. 23, Ephes. iv. 30, Phil. iii. 20, 21. St. Paul further shows us the *time and nature* of this *glorious* change, which the living saints and the righteous dead shall undergo: speaking of those whose conversation is in heaven, and who *look from thence for the coming of Christ*, he says, that *at the second advent, Christ "shall change our vile body (not of the wicked certainly), that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself;"* the same indeed in which Christ *appeared* at the transfiguration (Matt. xvii. 2), in which he tabernacles now, and will for ever: so that, as we have borne the image of the *earthy*, we shall also bear the image of the *heavenly*." 1 Cor. xv. 47—49. "It doth not yet appear what we shall be, but we know that *when he shall appear we shall be like him, for we shall see him as he is,*" 1 John iii. 2. For we are predestinated to be *conformed to the image of Christ*, which is *not now* fulfilled in us, *but in part*; in soul, but *not in body*. Col. iii. 4. "*When he who is our life shall appear, then shall ye also appear with him in glory.*" So Titus ii. 13, "*Looking for the glorious appearing of the great God and our Saviour Jesus Christ.*" And 1 Pet. v. 4, "*When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away,*"—"that *when his glory shall be revealed, ye shall be glad with exceeding joy,*" iv. 13, also i. 7, 11, 13, and Luke ix. 26, "*When he shall come in his own glory,*" &c.

THE ASCENSION OF THE SAINTS TO MEET THE LORD IN THE AIR.

THAT the living (who have undergone the glorious change spoken of in the preceding chapter), and also the risen saints, shall *both at the same time be caught up together to meet the Lord in the air*, and join in the glorious train of angels, attendants of his triumphal entrance into the world, to the judgment of his enemies, may be clearly deduced from the following passages of Holy Scripture:—1 Thess. iv. 15, "For this

we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (or precede) those that are asleep (*in Jesus*, v. 14): for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead *in Christ* shall rise first (compare 1 Cor. xv. 20, 23): then we which are alive and remain, shall be caught up *together with them*, in the clouds, to meet the Lord in the air," &c. The trump of God (v. 16), at the sounding of which the righteous dead will arise, and the living saints be changed, is the *same* as that which in 1 Cor. xv. 52 is called the *last trump*, agreeing with the *last or seventh trumpet* mentioned in Rev. xi. 15, at the sounding of which, the kingdoms of *this* world are said to "become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever;" in verses 17, 18, it is again said of Christ, "because that thou hast *taken* to thee thy great power and *hast reigned*, and the nations were angry, and thy wrath is come, and the *time of the dead*, that they should be judged (the righteous dead from what follows), and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy (or corrupt) the earth." This *last trumpet* is again spoken of in Matt. xxiv. 31, where Christ's *personal* coming to judge the *quick* is described, "And he shall send his angels with a sound of a great trumpet," &c. The margin reads "with a trumpet, and a great voice," the *same* voice of the archangel and trump of God already alluded to in 1 Thess. iv. 16. It is therefore evident, without doubt, that all these prophecies are synchronous, referring to the *same time*, and the *same awful consummation*. For a further elucidation of this great and momentous subject, see 2 Thess. i. 7—10, and 1 Thess. iv. 16; Matt xxiv. 31, xxv. 31, xiii. 39—41, 49; Mark viii. 38; Luke ix. 26; Psalm lxxviii. 17; that the Psalmist is treating of Christ's coming to judgment, see verses 1—5, 21, 23, and of Israel's regeneration and restoration, verses 13, 22, 23, 35. The texts I shall now quote refer *especially* to the attendance of the *saints*, see 1 Thess. iii. 13, iv. 14; Jude 14; Zech. xiv. 5; Dan. vii. 10, 22; Deut. xxxiii. 2; and Rev. xix. 14, &c. In which *last* passage there is a *full* description of this august train, and the triumphant advance of Christ in *personal* glory and majesty to judge and destroy the enemies of the church ("who had corrupted the earth,"—"had led into captivity and killed with the sword," xi. 18, xiii. 10, xviii. 6). That we may be assured these armies from heaven, in Rev. xix. 14, which followed the King of kings, and Lord of lords, are not angels, but the *saints, risen and changed*,—it is said, that "they were clothed in *fine linen* white and clean," to distinguish them as *redeemed* and *justified*: and in verses 7, 8, of this *sixth* chapter, when speaking of the bride, the Lamb's wife, making herself ready to attend the marriage-supper, it is said, that "to her was granted that she should be arrayed in *fine linen* clean and white; for the *fine linen* is the *dikaionomata*, righteousness of the *SAINTS*." In chap. vi. 10, 11, vii. 9, 13, 14, "they had washed their robes and made them *white* in the blood of the Lamb," and iii. 5, 18. Now therefore was fulfilled the promise made (in chap. vi. 10, 11, and xi. 18) to the righteous souls of them, under the altar, who were slain for the word of God, and the testimony of Jesus. It is evident, therefore, that these armies from heaven on *white* horses, that follow Him whose name is "the Word of God," are the *saints, small and great*, who have been *raised* in the first resurrection (xx. 4—6) (whose souls, since their death, had been *till* then in their heaven of the intermediate state), and also those *saints* who were *alive* at His coming,

and "*changed* in a moment, in the twinkling of an eye, at the sound of the *last trump*," and who were with the risen saints, caught up together, to meet the Lord in the air, as they are thus *represented to be*, in the 14th verse of this sixth chapter,—“The armies which were in heaven followed him upon white horses, clothed in *fine linen white and clean*,” and in v. 11 their Lord is described as going before them, and also riding on a *white horse*, “and he that sat upon it was called *Faithful and True*, and in righteousness he doth *judge* and make war;”—“and he should *smite* the *nations*, and *rule* them with a *rod of iron*, and he treadeth the wine-press of the *fierceness of the wrath of Almighty God*.” v. 15. Then are the infidel beast, and the false prophet, “cast *alive* into the lake of fire, burning with brimstone, and the remnant (of Christ’s, and his Church’s enemies) slain with the sword of him that sat upon the horse,” v. 20, 21. This is in the battle of Armageddon, in the great day of God Almighty, xvi. 14—16.

THE ASCENDED SAINTS, PRESERVED FROM THE FIERY JUDGMENTS, EXERCISE POWER, WITH CHRIST, OVER THEIR ENEMIES.

FROM the following passages of Scripture we find, 1st,—that the saints (those raised from the dead, and those then living and changed) shall, *by* their being caught up together to meet the Lord in the air, *be thus preserved* from those *fiery judgments*, which shall consume the enemies of Christ and of his church, and *so materially* change the *face or fashion* of this world (1 Cor. vii. 31), thus completely renewed, that, thereby, is brought to pass, that *restitution of all things* in Acts iii. 21, or that “*new heavens and new earth*,” in which the *righteous only* shall dwell, 2 Peter iii. 7—13. (Great and wonderful, however, as these changes in the *face* of the earth will be, the *identity* of the kingdoms or territories of the earth remains the same, and their *localities* still are said to be distinguishable.) And 2ndly, that these saints shall *join with the Lord in these judgments* of his and their enemies; the season then being *ended*, during which the saints were to be given into the hands of their enemies (Rev. vi. 11), and the day of judgment arrived, in which he should avenge the blood of his martyred servants (whose souls are *at present under the altar* in heaven, Rev. vi. 9, 10), and, in answer to their prayer, utterly destroy them that corrupt the earth, and reward them double according to their wicked works,—see Rev. xi. 18, xiii. 10, xviii. 5, 6, 20, xix. 2; particularly Luke xviii. 7, 8. In 1 Cor. vi. 2, St. Paul says expressly that “the saints shall *judge the world*,” and in v. 3, that they shall even *judge angels* (see also 2 Peter ii. 4, Jude 6), that is, the *fallen* angels, with Satan at their head, who shall, at the coming of Christ, be cast out of the earth, and bound down in the bottomless pit, during his reign of the thousand years. Rev. xx. 2, 3, compared with 1 Cor. xv. 24, 25, Heb. ii. 8; and in Rev. ii. 26, 27, Christ promises “To him that overcometh—will I give *power over the nations*, and he shall *rule them with a rod of iron*; as the vessels of a potter shall they be *broken to shivers*.” And for further proof that *the saints* with their Lord *will judge the world*, see Rev. iii. 21, and particularly chap. xx. 4, where the *thrones* of judgment are mentioned, “and they that *sat upon them*, and judgment was given unto

them." That they who sat upon these thrones are the *saints* (especially the noble army of martyrs) is evident, because it is further stated that they were the *souls of them that were beheaded for the witness of Jesus*, who had not worshipped the beast, and who lived and reigned with Christ a thousand years. Compare this with Dan. vii. 9, where the *same* thrones of judgment are said to be cast down (or, as it *should* be rendered, "*pitched*," as tents are pitched). In v. 22 it is said, "that *the judgment was given to the saints*" (the *same* phrase as that from Rev. xx. 4); and in v. 10 the saints (and perhaps angels, together) are numbered as "a thousand thousands (who) *ministered* unto him, and ten thousand times ten thousand stood before him, and the *judgment was set*;" and again, in v. 26, "*The judgment shall sit*, and they (the saints spoken of in v. 25) shall *take away* his dominion (that is the dominion of antichrist, under his *last* form,—having changed from the papal to the *infidel*), to consume and destroy it unto the end." And in v. 18 it is said, "The saints of the Most High shall *take the kingdom*, and *possess* the kingdom for ever, even for ever and ever;" see its *everlasting* nature again in v. 14; and in v. 27, the *extent* and *bounds* of the kingdom are described as *commensurate with the whole earth*,—"And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an *everlasting* kingdom," &c. This kingdom cannot be in heaven, but must be the kingdom of *this whole earth*, because it is said to be *under the whole heaven* (for the meaning of this phrase see Gen. vii. 19, Job xxviii. 24); and in chap. ii. 35, that it *filled* or occupied the *whole earth*, and v. 44: it is the *same* dominion treated of in Isai. ix. 7; Luke i. 32, 33, xxii. 29, 30; Psalm lxxxix. 20—37; Micah iv. 7: Rev. xi. 15, 17, v. 10; 2 Tim. iv. 1; Matt. xix. 28, xxv. 34; Luke xix. 11, 12, 15; Acts i. 6; Matt. vi. 10. From the following texts we are taught that the Lord will come in *flaming fire*, taking vengeance on his enemies; and that it is *by fire* they will be destroyed:—2 Thess. i. 8; Isai. lxvi. 15, 16, xxiv. 6, 19, ix. 5; Zeph. i. 18; Hab. iii. 5; Isai. xxxiv. 3, 4, li. 6; Zech. ix. 14; Dan. vii. 9—11; Psalm cii. 26, xcvii. 3—5; Ezek. xxxviii. 22; Luke xvii. 30; Rev. xix. 20, xiv. 10, xviii. 8, 9, 18: Heb. xii. 29, "Our God is (or will be) a consuming fire."

THE RESTORATION OF THE JEWS TO THEIR OWN LAND.

Parallel with the events we have thus traced out, which, as they respect the *living*, have only alluded to the *gentiles* grafted into the true olive-tree (but ultimately for apostacy rejected, save a small faithful remnant),—we discover it to be the purpose of the God of Abraham, of Isaac, and of Jacob, to remember once more his ancient people the Jews, who, at the second coming of Christ, shall be delivered out of the hands of their enemies of the gentile nations (heathen and christian) by the exercise of his almighty and miraculous power; and shall be restored to their own land, converted, and become the centre of unity of the visible church of Christ; the *chief* of the nations of the earth, during the millennial reign of universal righteousness and peace: Deut. xxx. 1–9, xxvii. 1–10–13, xxxii. 26, 27, 31–36, 41–43, xxxiii. 26–29; Leviticus xxvi. 3–12; Exod. xv. 17, 18; Numb. xxiii. 21, 23, 24, xxiv. 5–9, but particularly 14–24, where it is related what Israel is to achieve, and receive of felicity and glory through the Captain of their salvation, *the Star of Jacob*, in the latter days.

II, no 8
Jan. 1, 1844

The subject of the restoration and conversion of the Jews, and the glory that shall follow in the millennial reign, will be more clearly and fully understood by examination of the following brief collection of *unfulfilled* prophecies, after a more minute and methodical arrangement; and from what we have already seen of the *literal* and *exact* fulfilment of prophecy, it is our duty to pray and wait in the sure and steadfast hope; that all these glorious promises to Israel will have their full and accurate accomplishment.

I. At the time of the restoration and conversion of the Jews there shall be greater wars, confusion, and desolation, throughout all the earth than there have ever been since the world began.

See Dan. xii. 1; Matt. xxiv. 21, 29; Luke xxi. 25, 26; Joel ii. 2-11, 30, 31; iii.; Micah v. 8, 15; Isai. xxiv.; Zeph. iii. 8-20; Ezek. xxviii. 25, 26; xxxviii.; xxxix.; Hag. ii. 21, 22; Jerem. xxx. 7-10; xxv. 13-17-27-31-33, 37, 38; 2 Chron. xv. 3-7; Hab. iii. 1-6-16; Numb. xxiv. 17-19; Micah iii. 7-13-17; Zech. xiv. 3-12; Rev. xvi. 14-16; xix. 11-21.

The Jews shall be the *chief instrument* in the hand of God for the punishment and destruction of their enemies of the gentile nations. See Zech. ix. 13, 14; x. 3-5; Isai. xli. 8, 9, 15, 16; Obad. 17, 18; Jerem. li. 19-23; Micah iv. 11-13; v. 8, 9, 15; vii. 16, 17; Zech. xii. 2-6-9; xiv. 14.

II. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home to their own land. See Isai. xi. 11; xxvii. 12-14; xliii. 5, 6; xlix. 11, 12; lx. 4. Compare Jerem. iii. 18; xvi. 14, 15; xxiii. 3, 8; xxx. 10; xxxi. 7-10; xxxii. 37; Hos. xi. 8, 10, 11; Zeph. iii. 10, 14-20; Zech. viii. 7, 8; x. 8-10.

III. This shall be done by a train of wonderful providences; they shall become the most prosperous, and honourable, and religious nation. Isai. xxvii. 12, 13; Ezek. xi. 17-21; xxxvi. 24-28; xxxvii. 2-28; xxxix. 25-29; Hos. i. 10, 11; Amos ix. 11-15; Zech. xiv. 10, 11.

IV. They shall be carried by the gentiles to their place, who shall, in all their fullness, join themselves with the Jews, and become the Lord's people. See Isai. xlix. 22; xiv. 2; lx. 9; lxvi. 19, 20; ii. 2-4; xlix. 6; Rom. xi. 12, 15, 25, 26; Jerem. iii. 17; xvi. 14, 15, 19; Ezek. xlvii. 22, 23; Micah v. 3; Zech. ii. 11; viii. 20, 21; xiv. 16.

V. The Jews shall, in the spirit of faith and repentance, embrace their own Messiah, whom they now reject, and thereupon be taken into the divine favour and everlasting covenant anew. Zech. xii. 10-14; xliii. 1; Rev. i. 7; Matt. xxiii. 39; Jerem. xxxi. 31-34; xxxiii. 5-8; i. 4, 5; xxxii. 27-42; Isai. lv. 3; lix. 21; Ezek. xvi. 60; and especially xxxvii. 26-28; xxxiv. 25; Hos. iii. 4, 5; Rom. xi. 11-32; Isai. xlv. 8, 17-23-25; liv.; lx.; lxii.; lxv.; lxvi. 5-23.

VI. *As great* miracles shall be wrought when Israel and Judah are brought out of all nations and restored to their own land, as formerly were wrought, when they were brought out of Egypt. Jerem. xxiii. 3, 7, 8, xvi. 14, 15, and xxiii. 7, 8; especially Micah vii. 15, 16; Ezek. xx. 33-37.

1. The *drying up of the river Euphrates*, and the tongue of the Egyptian (or red) sea, Isai. xi. 15, 16, li. 9, 10, xliii. 16; Zech. x. 10, 11; Isai. x. 24, 26. It is from this *literal* drying up of the Euphrates (in Isai. xi. 15, 16), for the children of Israel to pass over dry shod (Zeph. x. 10, 11), that the *metaphor* of the drying up of the Euphrates is borrowed in Rev. xvi. 12 ("that the way of the kings of the east (the ten tribes) might

be prepared"), which means the decaying of the Turkish power and dominion, the long and bitter oppressor of the Jews.

2. *Causing rivers to flow in desert places.* Isai. xliii. 18-20, xxxv. 6, xli. 17-19, xlviii. 20, 21.

3. *Giving them the spirit of prophecy*, and other miraculous gifts. Joel ii. 28-32; this was *partially* fulfilled on the day of Pentecost, see Acts ii. 16-21, 39; Zech. xii. 10.

4. The *Lord Christ himself* shall, by the glorious Shechinah, appear at the head of them, Micah ii. 12, 13; Isai. liii. 12, lviii. 8; Hos. i. 10, 11; Micah i. 1, 3, 4; Psalm xevi. 13, xcvii. 1, 3-5; Isai. xxvi. 21; Zech. xiv. 4-9; Isai. lxiii. 1-5, as he did in the Exodus from Egypt, by the manifestation of the Shechinah (or divine glory) in the pillar of a cloud by day, and by night in a pillar of fire. See Exod. xiii. 21, xiv. 19, compared with xvi. 7, 10; Exod. xxiv. 10, 11, 16, 17, xxxiii. 11, 14.

VII. The Jews, being restored and converted to the faith of Christ, shall be formed into a state, and become the *chief of the kingdoms of the earth*, and have judges and counsellors over them as formerly. The Lord Jesus Christ himself in person shall be their *king*, who shall also be acknowledged as king over all the earth, or, in the words of the salutation of the angel Gabriel to the Virgin Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke i. 32, 33; Isai. ix. 7.) See Isai. i. 26, lx. 17; Jerem. xxiii. 4, 5, xxx. 8, 9, 21; Gen. xlix. 10; Ezek. xxi. 27; Zeph. iii. 5, 15, 17; Hos. iii. 5; Ezek. xxxiv. 23, 24, xxxvii. 24, 25; Jerem. xxx. 9; xxiii. 5, 6; Isai. ix. 7 (compared with Luke i. 32, 33; Acts vii. 37-39, 52); Isai. liv. 5, xlix. 6; Obad. 21; Zech. xiv. 5, 9; Psalm xxii. 27, 28, lxxxvi. 9, lxxii. 11, 19, cii. 16-18, xcviii. 3, 6.

VIII. They shall have the victory over all their enemies, and all kingdoms and nations of the earth shall submit unto them. Isai. xi. 13, 14, xiv. 1-3, xli. 14-16, xlix. 23, lx. 3-16, xxv. 10, lxvii. 18-20; Joel iii. 7, 8, 19, 20; Obad. 17, 18; Micah iv. 6-8, 11-13, v. 6-9, vii. 16, 17; Zech. ii. 8, 9, 13, ix. 13-16, x. 5, 6, xii. 6; Numb. xxiv. 18, 19; and Hannah's triumphant song, 1 Sam. ii. 1-10.

IX. Judah and Israel at that time shall live peaceably together, formed into *one* kingdom, under *David* their king (Messiah), and shall never more be divided into two kingdoms, nor ever contend with each other again. See Isai. xi. 13, 14, xiv. 1, 26, and xxxiv. 23; Jerem. iii. 18, l. 4, 5; Ezek. xxxvii. 16-22-24-28, xxxvi. 23-29, 31; Hos. i. 11, iii. 5; Jerem. xxiii. 6, xxx. 3, 4, 9, xxxiii. 6-9, 15-21-24-26; Zech. ix. 13, x. 6, 7, 12; Mic. iv. 7; Luke i. 32, 33; Isai. xxxii. 1.

They shall be very numerous and multiply greatly. Isai. xxvii. 6, xlv. 3-5, xlix. 18-23, liv. 1-3, lxi. 9; Jerem. xxiii. 3-6, xxx. 18-20, xxxi. 27, 28; Ezek. xxxvi. 8-10, 38; Hos. xiv. 5-8; Isai. lxx. 22, 23; Psal. xcii. 12-14.

They shall have great peace, safety, and outward temporal blessings. Isai. xxxii. 15-18, xi. 6-9, xxxiii. 24, liv. 11-17, lx. 16-18-21, lxx. 18-25, lxi. 6, 7; Jerem. xxiii. 3-6, xxx. 10, xxxi. 1-14, 25-40, xxxiii. 6-9; Ezek. xxxiv. 25; Lev. xxvi. 6-12; and see Psalm lxxii., compared with 1 Kings, iv. 20-34, Solomon's reign a type of Christ's millennial reign.

They shall be very glorious and a blessing to the whole earth. Isai. xix. 24, 25, lxi. 9; Jerem. xxxiii. 9; Ezek. xxxiv. 26; Zeph. iii. 19, 20; Zech. viii. 13.

X. The land of Judea shall be made eminently fruitful, like Paradise, or the garden of Eden. Isai. xxxix. 17, xxxv. 1, 2, 7-10, li. 3, lv. 12, 13; Ezek. xxxiv. 26, 27,

xxxvi. 11, 30, 35, 36; Joel iii. 18, ii. 21-27; Amos ix. 13, 14; Micah iv. 4; Zech. iii. 10, viii. 12; Hos. ii. 21-23; Psalm lxvii. 6, lxxxv. 12; Lev. xxvi. 3-6; Deut. xxxiii. 13-16; and Mal. iii. 10-12; Joel iii. 18. Compare Rom. viii. 19-22, and Acts iii. 19-21; Matt. xvii. 11, and xix. 28, 29.

XI. The city of Jerusalem shall be rebuilt upon a larger and nobler scale than ever before; and, after the full restoration of the Jews, shall never more be destroyed, nor infested by enemies. Jer. xxxi. 38-40, xxx. 18, 21; Zech. xiv. 10, 11, viii. 3, 4-8, 13, xii. 6; Joel iii. 17; Psalm cxlvii. 2, cii. 13-16, li. 18, 19, and lxix. 35; Isai. lxxv. 18, 19, xxxiii. 20, lxii. 1, 6, 7, lii. 1, lx. 11-15, 18, 21, i. 26, xxvi. 1, xxxiii. 5, 6; Jer. iii. 17, xxiv. 6, 7; Obad. 17; Amos ix. 14, 15; Psalm cxxii. 2-9; Isai. xxvi. 1; Jer. xxxiii. 7.

THE NEW TEMPLE TO BE ERECTED IN JERUSALEM.

A SEPARATE feature attendant upon the restoration of the Jews to the land of their fathers, is,—that a temple shall be erected in Jerusalem, exceeding in glory and splendour those which have preceded it. In confirmation of this, see Hag. ii. 7-9; Mal. iii. 1. But, for a full and minute description of this temple, in all its dimensions, to be erected at the restoration of Israel to their own land, see Ezek. xl. throughout. Chap. xli. describes its measurement, chambers, doors, ornaments, &c.; chap. xlii., the priests' chambers, and their uses; and v. 20, the full measurement of the temple, having a wall round about, "five hundred reeds long and five hundred reeds broad," which is equal to about an English square mile. This temple is here called the sanctuary, also treated of in chapters xlii. 20, xxxvii. 26, 28, xliv. 1, 15, and xli. 1, 23, xlviii. 8, 10, 11, xliv. 1, 2. Then xliii. 1-7, describes the returning of the glory of the Lord into the temple; also chap. xliv. 4, which glory, or divine Shechinah, had departed from the former temple. See chap. viii. 4, compared with chap. ix. 3, and x. 1-4, 18-20. The history of which glory, departure and return, is the subject matter of the whole book. (Compared with Hag. ii. 7-9; Mal. iii. 1; Psalm cii. 15, 16, xxiv. 7-10; Isai. xl. 5, lxii. 2, lxvi. 18, xxiv. 23; in the margin, "and there shall be glory before the ancients." xlviii. 1, 9-11.) Then Ezek. xliii. 13-27, gives the form, measure, and ordinances of the altar of burnt-offering; and xliv. 1-3, describes the east gate of the temple, assigned only to the prince (v. 3). In v. 2 it is said, "No *man* shall enter in by it, because the Lord, the God of Israel, has entered in by it, therefore it shall be shut. It is for the PRINCE: *he shall enter* by way of the porch of that gate, and shall go out by way of the same." Here there is an absolute testimony that this Prince is *no mere man*, but is in truth "the Lord, the God of Israel;" as also in Mal. iii. 1, "The Lord whom ye seek shall suddenly come to his temple;" and in Ezek. xxxvii. 24, this PRINCE is called "DAVID," who is to be king over Judah and Israel, when they are united again as one kingdom, and restored to their own land: see v. 24, "and David my servant shall be king over

them;" and in v. 25, "My servant David shall be their *prince* for ever;" and v. 26, this same sanctuary, or temple, is spoken of, "and I will set my sanctuary in the midst of them for *evermore*." And the same Prince David is again spoken of in Ezek. xxxiv. 24, xlv. 1, 2, his going in at the east gate of the sanctuary on the Sabbath day, and which is to be shut during the six working days, &c. Again he is spoken of in chap. xlviii. 21, and his portion of the holy oblation, in the *midst* of which this *literal* sanctuary, or temple, is to be erected. Compare Hos. iii. 5, where the same subject is treated of, and it is expressly declared, that "the children of Israel shall return and seek the Lord their God—and *David* their king,"—the same *David*,—*prince and king*, as in Ezek. xxxvii. 24, 25, and the same who is styled "the *Lord the God of Israel*" in chap. xlv. 2, and here in Hos. iii. 5, "the Lord their God." See also Jerem. xxx. 3, 4, where, treating of the restoration of Israel and Judah, in v. 9, it is said, "But they shall serve the *Lord their God*, and *David their king*, whom I will raise up unto them;" and again in chap. xxiii. 5, 6, "Behold the days come, saith the Lord, that I will raise *unto David* a righteous branch (therefore not David the son of Jesse, but David's *Lord*, Psalm cx. 1—4), and a king shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely:—and this is his name whereby he shall be called, *The Lord our Righteousness*." And who is this? Surely it can be no other than Christ, the seed and offspring of David according to the flesh (yet David's Lord), when he comes personally the second time, without sin unto salvation, in glory and majesty, to sit on David's throne (Luke i. 32), to order and establish it with judgment and with justice, henceforth and *for ever* (Isai. ix. 7); and in fulfilment of the covenant, oath, and promise, made to David his father, in Psalm cxxxii. 11, "The Lord hath sworn in truth unto David,—he will not turn from it,—Of the *fruit of thy body* will I set upon *thy throne*:" and Luke i. 32, "And the Lord shall give him *the throne of his father David*, and he shall reign over the house of Israel *for ever*, and of his kingdom there shall be no end." That this tabernacle, or throne of David, which has been so long fallen down, shall be erected again to abide *for ever*. See Amos ix. 11, "I will *raise up* the tabernacle of David that is fallen, and I will build it *as in the days of old*." Compare Micah iv. 7, 8, "The Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flocks, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*: the *kingdom shall come* to the daughter of Jerusalem." (See Dan. vii. 14, 18, 27.) And *agreeably* to this, our Lord has taught us to pray, "*Thy kingdom come, thy will be done on earth, as it is in heaven*." But, we will now return to the subject of the earthly temple, which is to be erected in *literal* Jerusalem yet to be rebuilt, in the midst of the holy oblation.

THE NEW TEMPLE CEREMONIAL SERVICE.

IN this *new* temple many of the ancient ordinances, sacrifices, rites and ceremonies will be restored; see Ezek. xliii. 11. From v. 13—15, the altar of burnt-offering is minutely described; and in v. 19, it is said the sons of Zadok are to minister unto the Lord a young bullock for a sin-offering; and v. 22, a kid of the goats for a sin-offering; and v. 23, a young bullock and a ram; and v. 25, seven days a goat for a sin-offering is to offered up; and v. 27, on the eighth day, burnt-offerings and peace-offerings. (Compare Isai. lxvi. 21, 23; lvi. 3—7; lxi. 6;) then Ezek. xl. 38, 39, where the slaying and preparing of the burnt-offering, and sin-offering, and trespass-offering are mentioned, and the tables whereon the sacrifices are to be slain, v. 41, 42. Again xlii. 13, where the chambers of the temple are described, wherein the priests that are to approach unto the Lord, are to eat the most holy things, and lay the meat-offering, sin-offering, and trespass-offering. Then chap. xlv. 9—31, gives various offices and duties of the Levites and priests of the house of Zadok, that are to minister in the sanctuary before the Lord. Again xlv. 15, and in v. 17, it is said that “it shall be the PRINCE’s part to give burnt-offerings, and meat-offerings, and drink-offerings in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel, he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offering, to make reconciliation for the house of Israel.” I would just observe, that however some, through unbelief, may take offence at these ceremonial observances, yet to be restored in the new temple service, the Holy Ghost has said, thus it *shall* be, and verily it *will* be; for this temple has *never yet* been erected, nor have these services been administered, especially by any *Prince* of Israel. Now I would ask, *Who* is this Prince and High Priest? Is he the *same* Prince, named David in chap. xxxviii. 24, 25; xlv. 2, 3; xlv. 1, 2—10—12, 16; xlviii. 21, &c.? It must be either the *literal* David, when raised from the dead, or else He who is both Prince of Peace, of the seed of David, and High Priest *for ever*, after the order of Melchisedec? This is a stumbling and offensive passage to our *unbelief* and *pride*; but *thus* it is written; *thus* saith the *Holy Ghost*. Again, see xlv. 1, 2, where the Prince is to enter into the sanctuary by the east gate on the sabbath-day (“the *Lord*, the *God* of Israel, chap. xlv. 2, 3), when the priest prepares his burnt-offering of six lambs and a ram (v. 4), and the peace-offering; and v. 8, where he is to go out of the temple by the same east gate by which he entered. Surely it cannot be derogatory to *him* who condescended to become the *very sacrifice itself*, and the *very curse* for us, to be present at the typical *representations* of the same glorious fact, which is here ordained to be everlastingly *commemorated*: formerly they had a *prospective*, now they will have a *retrospective* view of the blessed atoning Sacrifice. It is strange that we who profess to believe the *greater* mystery, cannot believe the *less*. Alas! it is to be feared, that in the *former*, there is too much of the mere faith of edu-

cation, or we should more readily believe the *latter*. Compare Psalm li. 18, 19, where those new sacrifices and offerings are prophesied of, and foretold to be at the time when the Lord's good pleasure is done unto Zion, and the walls of Jerusalem rebuilt. "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem; *then* shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering; *then* shall they offer bullocks upon thine altar:" And in Psalm cii. 13—18, "Then shalt thou arise and have mercy upon Zion; for the time to favour her, *the set time*, is come—so the heathen shall fear the Lord, and *all the kings of the earth* thy glory; when the Lord shall build up Zion, he shall *appear* in his glory, this shall be written for the generation *to come*; and the people which shall be created shall praise the Lord." And again, this blessed period, and the same temple (or sanctuary), are foretold in Mal. iii. 1—3, "And the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in. Behold! he shall come, saith the Lord; but who may abide the day of his coming? and who shall stand when he *appeareth*? For he is like a refiner's fire,—and he shall purify the sons of Levi, and purge them as gold and silver, that they may *offer* unto the Lord *an offering in righteousness*. Then shall the *offering* of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Here it is expressly affirmed, that these *said offerings*, and *ceremonial observances*, shall yet be restored *as* in the days of old, and *as* in *former* years; and see v. 12, that the time alluded to in this chapter, is yet *future*, and refers to the restoration and conversion of Israel and Judah. "And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts." And in v. 16—18, "And ye shall be mine, saith the Lord of Hosts, *in that day*, when I make up my jewels." And again in chap. i. 11, "For from the rising of the sun even unto the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered in my name and a pure offering." And in Hag. ii. 7, 9, this same new temple, yet to be erected, *more* glorious than any of the former temples, is spoken of, "And I will shake all nations, and the desire of *all nations* shall come: and I will fill this house with glory (the Schechina), saith the Lord of Hosts. The silver is mine and the gold is mine, saith the Lord of Hosts. And the glory of this *latter* (or last) house shall be greater than the former, saith the Lord of Hosts." Now, that this house or temple, called the *latter* in the 9th verse, was not the *second* temple, is manifest from v. 3, where the prophet, speaking of that second temple to them who were building it, declares that so far from being greater, it was *inferior* to the first temple built by Solomon—"Who is left among you that saw this house in her *first* glory? and how do ye see it *now*? is it not in your eyes in comparison of it as *nothing*?"—therefore this *latter*, or *last* house, which is to be *greater* than the former, and to be *filled* with the *glory* of the Lord, is assuredly the *same* which is mentioned in Ezek. xlii. 1—11; xliv. 1—4, and from the xlth chapter to the end of the book.

THE GOING UP OF ALL NATIONS TO WORSHIP THE LORD AT
JERUSALEM.

The elect remnant of all the converted gentile nations shall come up annually to Jerusalem to worship with the Jews, at their solemn fasts and festivals, especially to keep the feast of tabernacles. See Zech. xiv. 16. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." See also viii. 19—22, "Thus saith the Lord of Hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of Hosts, it shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." Observe here it is said that the inhabitants of many cities, many people, and strong nations, shall come up to keep these fasts or feasts, and to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. See Hos. xii. 9, "And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts." See also Isai. lxvi. 21—23, "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (v. 23), and that this will be in the new or renewed heavens and new earth, see v. 22. (Compared with lxxv. 17—19.) See again Isai. ii. 2—4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people," &c.

[To be continued.]

AGENTS.

THE following persons are authorized to act as Agents, in receiving Subscriptions and Moneys for this Paper, viz:

Orrin Rogers, Philadelphia.

A. Merrick, Boston.

Jas. B. Wilson, Cincinnati.

Rev. D. L. Proudfit, Newburgh.

Jno. Jordan, Watertown, N. Y.

J. D. Titsworth, Shiloh, Cumb'd Co. N. J.

M. Safford, Norwich, Ct.

H. L. Burdick, Scott, Cortlandt, Co., N. Y.

Dr. S. Baker, Newtown, Bucks Co., Pa.

Joseph W. Horr, Mount View, Davidson Co., Tenn.

Alex. McFerren, Detroit, Mich.

A. B. Burdick, Hopkinton & Westerly, R. I.

John P. Jewett, Salem, Mass.

J. C. Burdick, Hartford, Conn.

Joseph Levon, Travelling Agent.